COW SLAUGHTER : THE CULPRIT BEHIND !

• by •

A. K. PAREKH

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Cow Slaughter : The Culprit Behind ?

by

ABDUL KARIM PAREKH

English Translation

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FOREWORD

BY

S. ABUL HASAN ALI NADWI

It is a wellknown fact that the Hindus of India in general have different beliefs, faiths and concepts regarding the hundreds of the creatures and the animals found on the Earth. India, being an agricultural country, the cow is regarded an animal of great importance. Among all the countries India and ancient Egypt have the distinction of paying great regard and reverence to the cow quite religiously and India in particular became the world's greatest centre of 'Cow Worshipping'.

In the recent past, under the influence of political gains and sectarian rigidness, the above phenomenon has been used as a political weapon against the Muslims and compared to all the other allegations attributed to them, this one has an instant effect on the Indian psyche. Mainly due to the religious sentiments and the emotional attachment the Muslims have been dubbed as the killers of the 'holy cow', held as 'Avatar' and worshipped from the ancient period till this day by the majority of Indians.

There could have been a customary symposium, deliberations or intellectual discussions among the learned people to refute the charges and to explain the basic principles, regarding the birth and existence of this useful and precious genre of species alongwith the different religions and nations of the world. Many intellects and religious evangelists have taken the advantages from these debates. But it would have been difficult for a common man to comprehend and the reasoning could not have been sufficient enough to convince the die hards who hold Muslims as killers of the cow for their political and communal gains.

Our learned friend, the interpreter of Qur'an, Maulana Abdul Karim Parekh has seen this issue from a different angle and while

dealing with the issue as who is the killer of the cow and who is blamed for it, has deduced conclusions as exact as they are drawn in Science and Mathematics.

The learned scholar has proved that Muslims are not even one percent responsible for the killing of cow. Those who believe in the religious esteem and the holiness of the cow sell it for their economic and trade gains and in order to benefit from its skin and different parts, ultimately kill it. Maulana has furnished statistics which he have collected from such reliable sources which can't be challenged. The documentary evidence of the facts gathered by him have to be admitted. When he brought these facts to the notice of Vinoba Bhaveji and to other non - Muslim brothers, they just could not deny them.

The book 'Cow Slaughter : The Culprit Behind' written by Maulana does not only deal with facts, figures and incidents, it also contains enough material of divine teachings and practices of Islam, which while it invites and appeals non Muslims to study the teachings of Islam, induces Muslims to practice them.

This small book also contains the photographs of the clippings of Hindi and English newspapers as a testimony towards author's claim. Because of the authenticity of the text, mathematical approach and reliable statistics, many Urdu editions of the book have been published so far.

Earlier, 'The Conservation of Cow and Indian Muslims' (Urdu), was published in 1977 by Maktaba 'Zikra' Rampur which infact was a speech delivered by Maulana, later published in the form of a book into several editions. Now, Maulana Parekh has re-edited it and a fresh edition of the same is being presented in 1991 by Maktaba Zikra for the third time under the title 'Gae ka Qatil Kaun aur Ilzam kis per?' (Cow Slaughter : The Culprit Behind). There is a need to render this (book) into Hindi and English, in order that it reaches to maximum number of readers.[1]

7, Sha'ban 1411 Hijra
23, February 1991

S. Abul Hasan Ali Nadwi

1. The Marathi and English ranslations have already been published, and Hindi version is on its way to press. (Publisher)

About the Author....

A pragmatic personality, Maulana Abdul Karim Parekh has been ardently promoting the real grasping of the message of the Holy Qur'an amongst the people since last 50 years. He is widely acclaimed for his Dars-e-Qur'an (discourses and commentaries on the Qur'an) Tarjuman-e-Qur'an (Translation of the Holy Qur'an in easily understandable Urdu), Lughatul Qur'an (Qur'anic Arabic Dictionary in Urdu, English, Hindi, Gujrati, Bangla and Turkish), Vigyan Yug Mein Islam Dharma (Hindi), Aurat Ki Tauheen (Urdu) and several other books. The Dars-e-Qur'an and Tarjuman-e-Qur'an are available on audio and video tapes.

Maulana Parekh deals with modern challenges and conflicts with a Qur'anic approach along with scientific reasoning and apt logic for the inquisitive or doubtful mind. Thus he is highly appreciated by one and all - men and women, the youth and the aged and the common masses and educated elites.

Besides Hindi, Urdu, Marathi, English, Arabic, Gujrati and Sindhi, Maulana Parekh has a good command over Sanskrit. His deep knowledge of other religions such as Hinduism, Christianity, Judaism, Buddhism, Jainism, Sikhism and other faiths alongwith and in comparison to Islam puts him in a class apart amongst Islamic scholars. In fact he is considered to be one of the most versatile scholars for addressing Religious Meets, Conferences and Seminars as well as having dialogues and interactions with non-Muslim scholars.

Being such an erudite scholar as well as a successful timber merchant of Nagpur, Maulana Parekh is well aware of day to day problems, conflicts and ground realities which Indian Muslims

face. His solutions offered in this context carry a lot of weight. In his capacity as Chairman, Trustee, Founder member, etc. of institutions like Nadwatul Ulema (Lucknow), All India Muslim Personal Law Board (Delhi), All India Majlise Mushawarat (Delhi) Faculty of Theology Aligarh Muslim University Court, Majlise Talimul Qur'an (Nagpur), Central India Institute of Medical Sciences, Citizen's Peace Committee (Nagpur), Secular Society of India (Nagpur), and Society for Communal Harmony (Delhi) his contributions are well acknowledged.

With humble demeanour and profound prolific elucidation of the Holy Qur'an, as his life's chief mission, Maulana Abdul Karim Parekh stands out as a hallmark of real humanitarian and Islamic values resurgence.

Pune :
March, 1995

– Anees Chishti

COW SLAUGHTER : THE CULPRIT BEHIND?

"It may be that God will grant love
(and friendship) between you and
those whom ye (now hold as enemies).
For God has power (over all things); and
God is oft-forgiving, most Merciful."

(Holy Qur'an)

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PREAMBLE

The vast number of Muslims who live in India today did not suddenly appear on this land. By the grace of the Almighty, Islam arrived in this country. Several communities, large as well as small, who inhabited this beloved land of ours since antiquity, embraced it. Many tribes, kings and even considerable number of followers of various other universal faiths also joined its fold. They began professing faith in oneness of Allah and acknowledged the holy Quran as the divine message and grew stronger in their conviction of accountability in the life hereafter.

THE ISLAMIC CARAVAN:

None can deny that even to this day, people from various communities keep joining this caravan of Islamic faithfuls each day. The process has been continuing ever since the first band of Muslims took ablution in the river Ganges and prayed on its banks.

India is a land of rich cultural diversity. So vast was the sweep of its civilisation that its was almost impossible to define what is strictly Indian. None could ever fix parameters of Indian culture. So old was the native culture that even its original language became almost extinct from the popular conversation. Several universal religions came to this land and threw roots into its soil. Muslims, when they arrived on the Indian soil, had a very vigorous faith with them. They had sterling qualities and honest. Their hearts were lit with the flame of faith. Truthfulness, integrity and honesty were the hallmarks of their character. All these attracted a constant stream of converts to the new faith. This naturally provoked some kind of struggle between the enthusiastic faithfuls and followers of old, superstitious beliefs who were not agreeable to giving up their faith.

CAUSES OF TENSION :

Several other irritants further aggravated the tense Hindu Muslim relationship. They stemmed from history, ethnicity, political tug of war and various other factors: the wars between the princely states; internecine feuds among Mughal rulers and the disintegration of their empire; customs inherited from past association with native faiths or through cultural exchanges with non-Muslims; evils attendants to the professional links with other communities; advent of idol worship among Muslims under the cover of grave worship; encounter with the mighty British colonialism; the 1857 mutiny; the confrontation between the Ulema and the Arya Samajis and the Shuddhi Sangathan; failure of Khilafat Movement; and the 1947 partition of the country. These constantly turbulent life of Indian Muslims has had its impact over their relationship with the Hindus.

DIVINE FAITH :

The Muslims are the followers of a divinely revealed faith. In various aspects of their life viz, political administration, culture, family life, and even in such minor things like food habits they are solely guided by the divine scriptures. Eating of beef (Cow's meat) is perfectly halal (legitimate) for them. This is detested by a section of Hindus who consider cow to be an object of reverence and worship. This irksome irritant of the Hindu-Muslim relationship has defied solution even since the time of Mughal emperor Akbar.

POST PARTITION :

The post-partition history of India is too well known to be recounted here. The spiritual seat of guidance for the congress politicians in India vacated by Gandhiji following his assassination was taken over by Vinoba Bhave. Vinobaji led a countrywide campaign for cow protection. Several central and state ministers used to visit Vinobaji at Wardha even as his campaign was at its peak. They would touch his feat and seek his blessings. These leaders knew it very well that it was impossible to ban the cow

slaughter and that any such step would only starve lakhs of people. They were convinced that the problem has no solution. But in public they supported Vinobaji's stand and indulged in hypocrisy.

COW PROTECTION :

The hidden hand of the government was exposed on the appropriate moment. In 1977, the Hindu chauvinist organised a big national level cow protection conference at Nagpur. I too was asked to speak at the public session as a representative of Muslims and Islam. The speech was tape recorded and was reproduced in a fortnightly, Tameer-e-Hayat, the spokesman of Nadwatul Ulama, Lucknow by its editor late Maulana Ishaq Jalees Nadwi. It was later published in an Urdu booklet by Maktaba Zikra, Rampur. Translations in other languages followed subsequently. Still later, in 1983 when the situation had changed more drastically, we compiled the speech into a book. By then Vinobaji, passed away following his fast unto death. By the grace of Allah, I found everything that I had said in 1977, coming true.

NON BAILABLE ACCUSE :

The glad-tidings contained in the verse quoted in the beginning of this speech seems to be proving itself. All those quarters who had held Muslims guilty of cow slaughter are now changing their opinion. Perhaps even more are now discovering that economy of nearly 300 million people of this great country have either directly or indirectly to do something with a live or dead cow, or even with its slaughter. Its beef, hides, bones, horns sustain a vast economy. Some wicked individuals even run a thriving trade on in skins of calves much before they are born. For this they even slaughter the pregnant cows. Several state governments together with the central government abet such criminals. Therefore the title of this book has been suggested as 'Who is the real killer of cows'?

It was found necessary that this book is translated into English for wider introduction of the view among non-Muslim brethren. We have therefore arranged its English, Hindi and Marathi translations.

IMPACT ON HINDUS :

The 1977 speech on 'Cow Protection and Indian Muslims' had good impact, particularly among those Hindu brethren who were holding Muslims responsible for slaughter of cows and reacted angrily to this custom among Muslims. By the grace of Almighty such brothers have now started thinking differently. Some of them even corresponded with me and this humble servant of God was able to convince them by quoting from holy Quran and arguing on Islamic lines. This is purely divine grace that the Quranic arguments advanced by me had a miraculous impact.

NOT EVEN 1% :

This speech was widely reviewed in Hindi, English, Marathi, Urdu and Gujarati newspapers, Some intellectuals even wondered that prior to reading my speech, they considered only Muslims responsible for the cow slaughter thereby offending Hindu sentiments. But after reading of the booklet containing my speech they were now convinced that Muslims had hardly anything to do with it. They discovered that communities like Buddhists, Christians, Nepalis, Gurkhas, Banvasis, Gonds, Korkus, Bhils, Marias, Parsis, Bhangis, Chamars, Harijans, and even large sections of the South Indian Hindus consumed beef. Even the caged animals in the zoos and beasts of circus in cities are served beef under official orders. The lions, tigers, bears, wolves and leopards consume beef before thousands of visitors. They are not served chicken or mutton.

NO MUSLIM TO DINE :

The national flag carrier in the skies, the Air India, serves delicious beef dishes to its passengers. Lakhs of tons of beef is

exported out of India. The Jains, who would otherwise not kill even a fly out of religious belief, carry out the international trade in tallow (cow's fat). This is purely with the official consent and under its supervision. Muslims are no where involved in this whole affair. In fact among those who thrive on beef trade and export, Muslims are no where to be seen.

CONFRONTATION :

By Allah's grace the manuscript of my speech reached the hands of Vinobaji during the peak of the cow protection campaign. He clarified through statements that his campaign was not in the least directed against Muslims. Rather his battle for non-violence was against the government.

A MISUNDERSTANTING :

But, regretfully, some naive Muslims considered my speech to be supportive of prohibition of cow slaughter and as such interpreted it to others. While the fact is that I never pleaded that Islam prohibited the consumption of beef.

FASTING UNTO DEATH :

Circumstances change. Only a few days later, Acharya Vinoba Bhave went on a fast-unto-death to press for a ban on cow slaughter. Though the government hardly felt any pressure, in popular discussion in villages and towns, the tone betrayed hostility towards Muslims.

MUSLIM DELEGATION :

I conferred with my friends on the issue and formed a delegation comprising representatives from our Majlis-e-Taleemul Quran, Manavta Sandesh Ashram, Indian Secular Society, and Payam-e-Insaniyat circle. The delegation left for Wardha by car where Vinobaji was observing his fast unto death. Objective before us was to absolve Indian Muslims from the whole affair. Travelling with me were Qazi Mr. Abdul Wahab, IAS, ex-commissioner, Nagpur; Mr. Abdul Aziz Engineer, Maharashtra State Electricity Board; Prof. Pathan; Mr. Adam Isabhai; in the delega-

tion. We met Vinobaji and the impression gained by me was that he though had a serene mood, but was inwardly disappointed with prospects of resolution of the issue.

LIVES ON DEATH BELT :

I pleaded with him that his fast-unto-death was fraught with dangers for Muslims. If anything untoward happened to him, life of lakhs of innocent Muslim men, women and children will be in peril. There will be anti-Muslim riots. There was smell of violence in the air and things were turning for the worse. Vinobaji consoled me in the following words: Maulana Parekh, I have read your speech on Cow protection. I am satisfied that Muslims are not at all responsible for cow slaughter. I am against the government.

PROBLEM IS OF FOOD :

Only the pervious day, West Bengal chief minister Jyoti Basu and Tamil Nadu Chief Minister Mr. K. Karunanidhi had visited Vinobaji. They had explained that they did not consider the cow slaughter a religious issue. Rather it was an issue related with popular food habits. "A ban on cow slaughter would starve to death lakhs of people", they had sounded Vinobaji. The two chief ministers had touched his feet and left. Vinobaji was highly disturbed with their stand. He told us, "I will tackle them". Parekh Saheb, don't worry, I consider Muslims as my friends. I had been receiving their cooperation", he remarked.

CONTENTED :

Qazi Abdul Wahab and Abdul Aziz engineer also took part in the conversation. They asked him whether he was satisfied with the total ban on cow slaughter in Maharashtra. Vinobaji expressed his approval: "Yes, I only wanted this". They then referred to the automatic slaughter house run by Babcock & Company and the Brook Bond India Limited where two thousand animals are slaughtered everyday and packed and exported.

But then an officer from his Ashram informed us that the slaughter house only used oxen and buffaloes for the purpose. Cows were not slaughtered there. Vinobaji had very poor hearing. Whatever we said, it was passed on in writing to him by his aides and then he would reply to us. Following this I requested him to send some of his people there in order to supervise personally. I told him that the slaughter of buffaloes was only for the namesake. Thousands of invalid cows were being slaughtered stealthily each day and exporting companies were fattening on their exports.

I argued with him that a milch buffalo cannot be bought for less than Rs. 5000 to 7000. But an old buffalo, past her milk producing age is available for Rs. 2000 to 2500. The purchasing officers from a beef export firm cannot purchase 2000 or so animals in bulk from a single mandi (market). They have to visit different district mandis. Is it not possible that a hundred and odd buffaloes be paraded in front in order to please Vinobaji, an advocate of cow protection, and on the back of it 200 invalid cows available against Rs. 15 or 20 each be slaughtered. This is very profitable for even the officers and workers of slaughter houses who can make a clean profit of Rs. 2000 on each slaughtered animal by pushing invalid cows. I am, rather firm that such export firms only export cow-beef under the label of buffalo beef. Vinobaji took time in fully comprehending my argument. But then he appeared disappointed and wanted to know the remedy. "Deep faith in cow's sanctity could be the only solution", I replied, "One who considers cow slaughter a sin will never indulge in it. Those who do not have conviction in its sanctity will continue to slaughter them, notwithstanding it being an offense in the statute book. Unless one has faith, the cow will continue to be the victim of avarice, profit and trade."

We were served with tea. Vinobaji - very affectionately shook hands with me. But he was dissatisfied inwardly. He showed me the marble tabled on the wall inscribed with Surah

Fatihah and even read it out to me. I told him that only the fear of accountablilty before God on the day of judgement will make man adhere to his laws.Islam has several do's and don'ts. It prohibits a lot of things. Observance of all this is enforced automatically through the fear of the day of judgement (Aakhirah). It is our belief that the day of judgement is pre ordained. The Surah Fatihah carries this message and is repeated by every Muslim in all his prayers (Salat) all through the day.

DOCUMENTARY EVIDENCE :

There were press reporters roaming all around us. Doctors were checking Vinobaji's condition and pulse rates from time to time. Vinobaji sent his personal staff to see us off. We left quite a lot of documentary proof with Vinobaji and returned safely to Nagpur.

ZERO RESISTANCE :

Next morning, newspapers across the country carried the report of delegation's parleys with Vinobaji. The role and stand of Muslims in the cow protection (or slaughter) affair was fully explained. The reports clarified that Muslims were not the main culprits behind the cow slaughter. By Allah's grace, the purpose was achieved without much confrontation.

Even as the reports were being published, the Buddhist scholars and individuals and Dalits held demonstrations against Vinobaji throughout Maharashtra and came out with their stand. They boldly announced their resolve to continue to eat cow's meat and maintained that it was not prohibited under their religion. This reaction saved Muslims from being a party opposed to ban on cows slaughter. Then a section of newspaper commented about sympathetic role of Muslims.

FOUR PRONGED BATTLE :

Whatever little was left in opposition to Vinobaji's pro-cow campaign was contributed by the DMK leaders from Madras who announced that they will not give up their right to consume cow's

meat. Several other South Indian Hindu Organisations and trade unions also came out in opposition to Vinobaji. Other beef eating people too refused to cooperate with him. It was evident for a large number of Hindu brethren that they need to wage a four pronged war against their own co-religionists to demand a ban on cow-slaughter.

EARTHQUAKE IN AN EMPTY BEEF-BOWL :

Even as we were able to remove Muslims from the pro and anti cow slaughter campaign, a leader of a Muslim party which even participates in elections threw spanner in the works by a fiery speech in Mominpura locality of Nagpur wherein he declared that Muslims will not forsake their right to eat beef. Mercifully this fearless leader spoke in the Muslim dominated Mominpura. Otherwise he would not have left the scene after his speech, but would have left the Muslims to face the aftermath. Yet some parts of his speech appeared in the newspapers. He had made safe exit from Nagpur but it took quite some time for us to wash off the scars left by him. Thankfully the speech did not do much harm.

ON THE TIP OF A DAGGER :

Such fiery speakers may be winning a lot of admiration from people in Muslim mohallas but they only make the Muslims living elsewhere vulnerable. By whipping up emotions on a sensitive issue like cow slaughter they cannot do any worthwhile service to the Muslims. They only enhance the sense of insecurity among those scattered Muslims who are not at all responsible for it. They will be vulnerable against communalists. Such speakers unintentionally create difficulties for their fellow Muslims. They must fear God and should not push them into the abyss of ruin. This verse of the holy Quran must receive attention:

"Hast thou not turned thy vision to those who have changed the favour of God into blasphemy and caused their people to descend to the house of prediction."

PSYCHOLOGY OF REACTION :

The cow slaughter has been a bone of contention between majority and minority and has been responsible for communal tension and strife for long years. But going by actual state of affairs Muslims could easily be withdrawn from this whole ticklish issue. Rather they could be replaced with the score of other people and business houses who are mainly involved in beef business. It is quite possible to mobilise public opinion against them over the issue. Muslims are a people raised by the almighty Allah as a group that invites people towards Allah and his religion. Mere raising of demands provokes reaction and it does not create any conducive atmosphere for a community that has to discharge the obligations of dawah (Propagation) in the country.

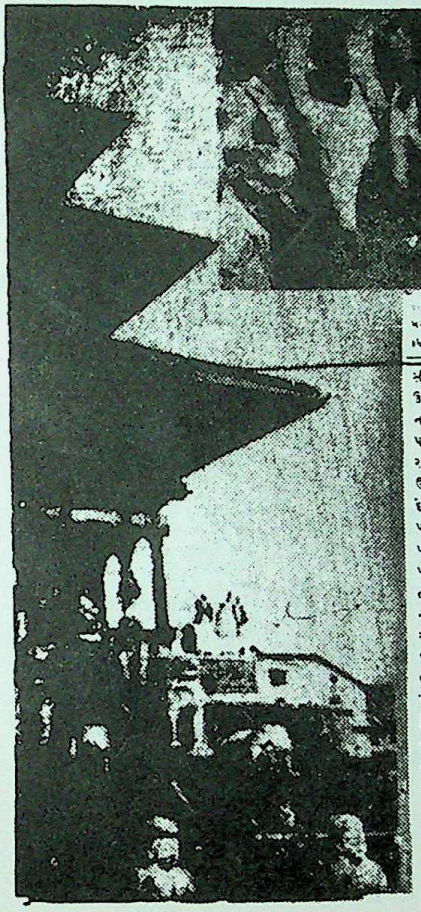
COW AND PATHAN :

Even as the anti-cow slaughter campaign was going on in India, I had the opportunity to travel abroad. I happened to visit Karachi where I found that the cows had unusual height, almost equal to burly Pathans from Frontier. They had fantastic girth and physique.

Enquiries revealed that Pakistanis tended their cows with great care while those that were slaughtered there, were those that Hindu brokers from India sold them. These brokers were purchasing invalid, old, infirm and sick cows from India in bulk paying a petty Rs. 15 to 20 for each. A medium quality Pakistani cow carried a price of Rs. 7,000 to 10,000. So, for slaughter prupose, they did not use their own cows. The cows were even more costlier in the Middle East where each of them was priced at no less than Saudi Riyals 3000. Saudi Riyal in those days was equivalent to Rs. 3.25 which meant that each cow had a price of Rs. 26,000. The natural conclusion is that even though there was no prohibition on cow slaughter in the Muslim countries, it was not within everybody's capacity to sacrifice cow for meat purposes. So naturally they depend on Indian beef exporters for their supplies. Comparing the two markets, one could also guess the range of profits the Hindu beef exporters may be earning.

COW SACRIFICE IN A HINDU STATE :

But strange is the fact that cows are even sacrificed before deities in Nepal, a purely Hindu state. The Gorkhas who profess Hinduism sacrifice chicken, goats or cows in the Kali Mata temple in Kathmandu. High status people mostly prefer cows for sacrifice if certain of their cravings are granted by the deity.

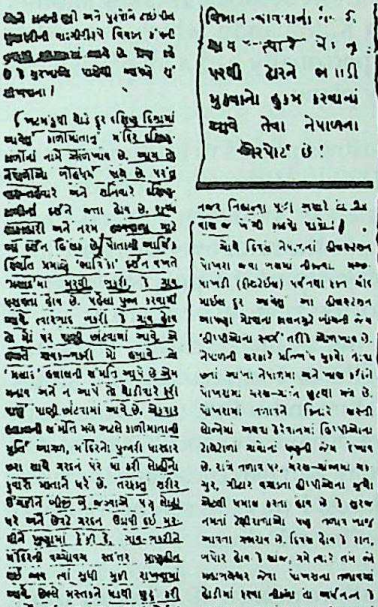


Much more startling is the fact that the blood from the sacrificed cows is sprinkled over the deity's feet by the priests in the precincts of the temple. Had it been elsewhere, we could have easily dismissed the phenomenon. But it happens in a Hindu state, within the precinct of a Hindu temple and at the hands of the priests (Dharmacharyas). It needs probing as on what religious basis the cow is sacrificed by Hindus in a Hindu state. How could there be two different arguments in favour and against cow slaughter in between two neighbouring states; a constiutionally declared Hindu state and a secular state with Hindu majority.

A detailed and eye-witness account of what happens in Kali Mata Temple in Kathmandu was provided by Dr. Ajay Kothari of Bombay while writing his Nepal travelogue entitled "Gorkha Dekha Tera Gaon" (Gorkha! seen your country) in renowned Gujarati Monthly Bij in its July 1978 issue. Photograph relevant to it were also carried by the monthly. The translation of the same article is being presented on the following page.

"GORKHA : SEEN YOUR COUNTRY"

Dr. Ajay Kothari



THE CULPRIT BEHIND?

"If it is seen like this, a journey of Nepal is considered as a journey abroad. But the residents of India do not require a passport; an identity card from the police is sufficient. It took 7 days to obtain an identity card from the Crawford Market Police Station. Now how would we go (to Nepal)? Is it by train, by bus or straight (simply) by plane. A train journey is quite long. It takes 30 hours to reach the Indian-Nepalese (Indo-Nepalese) border from Bombay. It takes another 20 hours to reach Kathmandu which is another 150 miles away. I personally had a lot of cash. So, I decided to go by plane.

The Indian Airlines planes to Kathmandu are available from Delhi, Varanasi, Calcutta and Patna. The distance between Patna and Kathmandu is less, so the rates over there are low (of the tickets). Majority of the people prefer to go from Patna, so the rush over there is quite heavy. Booking is not available easily. The rates of tickets from Delhi to Kathmandu is 3 times that of Patna to Kathmandu. But, the plane from Delhi stops at Agra, Khajuraho and Varanasi, for one day. So a one day halt can be taken (for sight seeing) at these places. I was the son of "Baniya" so I took this route (from Delhi).

We reached Kathmandu in 40 minutes from Varanasi. When we watched from the window of the plane, we could see the mountain range as in the Indian map and even the illiterate can realise that we have to cross these mountain ranges. The Tribhuvan airport at the Kathmandu City is an international airport where Indian Airlines, Air India and many foreign aircrafts also land. But,

when we see the formalities of the customs it seems that the Indian system is superior. I was apprehensive whether I would require a detective to find my baggage. God knows what you bring to Kathmandu and what you take away from here. Information regarding hotels is available at the enquiry department at the airport. Rates of hotels, whether accommodation is available or not (information is available) and even reservation is done here.

I saw colourful taxis coming out of the airport. Majority of the taxis are Japanese Toyotas. A driver and five people can sit in these taxis. The petrol rate is double, i.e. Rs. 34 for 5 liters. The rate (fare) of taxi is also double.

Nepal gets petrol by air cargo, therefore it is expensive. Saw a few black Mercedes cars and also beautiful, shining, uniformed drivers. Taxis have no meters. Why? The driver of my taxi explained that the black vehicles (cars) are taxis owned by the King of Nepal. Thus, the King of Nepal is also a taximan. The King of Nepal has 'Yeti' travel agency and a plane company also. The taxi driver (mine) was a graduate. He told me that he wanted to go to Germany for further studies. According to him, many graduates in Nepal ply taxis as they don't have money to do some other trade. My taxi driver had not yet grown a beard and moustache (i.e. he was still young, yet he was a father and was very talkative). Hindi and English was spoken fluently by him. He did the job of a guide while travelling in Kathmandu. He informed that the place which Devanand had hired for the shooting of 'Hare Ram Hare Krishna' had not been cleared of dues

so far. We should believe Dev Anand or the taxi driver? Who cares? Till 1951, the Ranas of India had ruled over Nepal and thereafter Nepal has progressed a lot in 27 years that followed till now. It is yesterday's talk that Nepal means mountaineous country. Farming, business, poverty and of illiterate people. Today, schools, medical, engineering and agricultural colleges exist. A cement factory exists and among other factories have been ..... The main bazaars of Kathmandu are Chinese Bazaar, Kranti Path, Ganga Path, Ratna Park and Tibetan refugees' bazaar. Here, half of the shops are possessed by Indians. National - International watches, cameras, Japanese, Chinese and German clothes, radios, tape recorders, heaters, fancy telephones, mixtures, scents and perfumes are sold here. Purchasers mainly are Indian travellers. Tailors prepare shirts, trousers, suits, frocks, maxis, blouses to fitting in 24 hours. To avoid paying customs for these clothes they put 'Made In India' stickers on the clothes. The custom officers know this idea and the persons buying these clothes can be caught and the duty has to be paid. It is a rule in Nepal that only Nepalese coins be used but Indian coins are also used. From coolies to waiters and from bazaars to casinos, Indian coins are used every where. (They are valid). The Indian rupee has a higher rate in Nepal. For 100 rupees (Indian) we get 139 Nepalese rupees. The charges of hotels are written mostly in dollars. The charge for two persons without food come between 10 to 40 dollars. There are no elevators in middle class hotels. Many hotels do not have elevators and the rate is

less if you select a room on the higher floors in a 4-5 storeyed hotel. When you call from the hotel, you have to pay a Nepalese rupee for every kilometer distance away that you did the call. The restaurant in most hotels is on the ground floor. Vegetarians don't find vegetarian (pure) food easily. Few hotels have vegetarian (pure) food. One of the hotels offering pure vegetarian food is named after the Indian Prime Minister viz. Hotel Indira. The most expensive hotel is 'Hotel Oberoi Salty'. Salty means beautiful girl in the Nepalese language. 'Salty' has a rate of Rs. 600/- for 2 persons for eating, drinking and lodging per day. The attraction of this hotel is the gambling casino which is open from 8 p.m. to 6.00 a.m. The casino is underground. The casino offers juice or coca-cola free of charge to those who come to gamble. The machines of gambling are Black Jack, Chips, Roole, etc. We lost a lot on the Black Jack machine. Then, we went to play on another machine. The machine was like this, insert one rupee coin and pull the handle. It was not necessary to use the brain and you can get from Rs. 20 to Rs. 200 against one rupee. If you win, like a rain rupee falls from the machine. When we won, we got Rs. 19 instead of Rs. 20, and Rs. 180/- instead of Rs. 200/-. So, we complained to the casino management and he paid us the difference without any hesitation.

(Kathmandu visit is useless without a plane flight.)

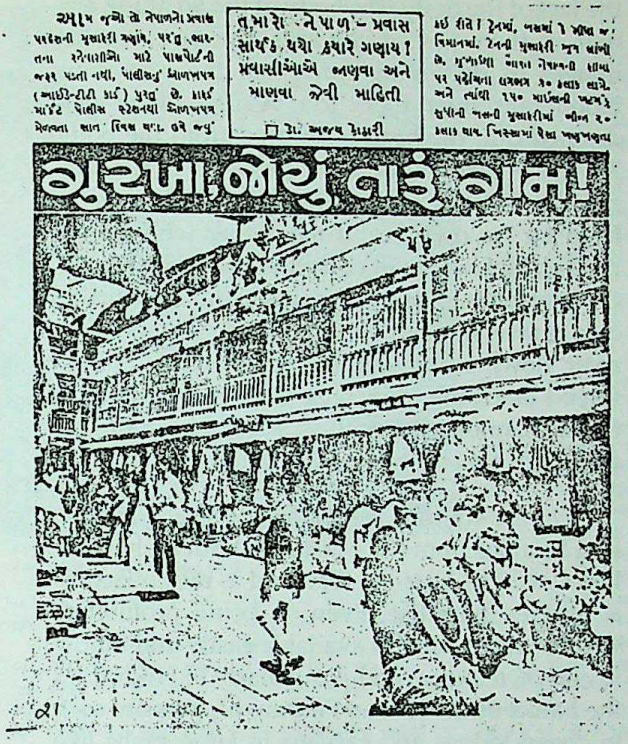
After 9'0 Clock in the morning, the clouds from the valley rise and so the Himalayan peaks cannot be seen. To get the window seat, people used to queue up early in the morning at 5'0

clock even though they had booked their seats previously.

When the plane took off, we could see the left side mountain peaks and on the return journey, the right side peaks can be seen from the same seat. It is profitable to sit on the right side as on the return journey, they take that side very close to the Himalayan peaks and so it is very enjoyable. Attendants and air hostess give the information regarding different peaks and get you identified with them in one hour. Mahalu, Gauri Shankar and Mt. Everest are shown by the pilots by calling the passengers in the cockpit, one by one. It is an extraordinary experience.

We saw the Everest, the border of China, a lake on the Himalayas from the cockpit. It was like touching those scenes by extending the hand (it was so close). A Kathmandu visit is useless without this plane flight. After one hour, when we descended from the plane, it was as if we had descended from heavens to earth. A certificate is issued that the passenger has seen the Himalayas. Above that earings are offered to the women (One Pair) and a tie-pin is offered to men. Who says that we can't learn something from the Gurkhas?

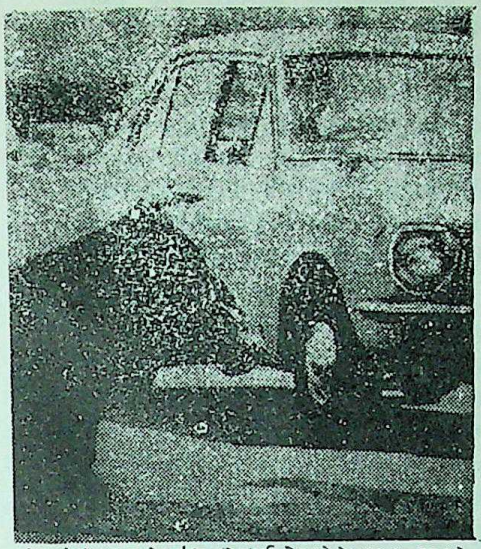
A little distance from Kathmandu, is a Kalimata temple in the south, called Dakshin Kali temple. The Nepalese believe in Buddhism but on special festivals and on Saturdays, they go to visit (and pray) in the Goddess Kali temple. For pure vegetarians and the soft hearted this 'darshan' (sight) is very violent. According to their financial position, devotees offer cocks,



goats, and cows at the time of 'darshan' as 'Prasad'. First worship (Puja) is done, then the water is sprinkled over the cows face. If the cow shakes the head in an affirmative nod, it is taken as its consent for sacrifice. If the nod does not come the water is sprinkled till the animal does so. It is then brought before the temple's deity by the priest. He then swiftly charges at the animal's neck with a sharp weapon and strikes with full force. The animal is arranged to fall in such a

fashion that the thick stream of blood falls on to the feet of the deity. The body of the writhing animal is then turned towards the two smaller images of deities in order that the remaining blood falls over them too. As the blood gets drained out, the head is severed from the body. All this is carried out in the precincts of the temple. As the body cools down, the priest takes the head for his own use. If the owner who offered the sacrifice wants to carry the head for himself, the priest has to be paid for it separately. The carcass is then skinned and cleaned in waters of the river flowing through the backyard. It is then flayed and the devotees distribute the beef (prasad) among themselves. After seeing this we could not eat and had to fast that day.

On the 4th day, we left for Pokhra, a hill station 14 miles from Mt. Machi Paakhdi (fish tail) is like Calangut beach in Goa and is recognized as a 'hippies' paradise. Even on being prohibited, 'charas' and 'Ganja' is available easily and amply in complete Nepal and particularly in Pokhra. At the banks of the lake in Pokhra, hippies are seen in cheap lodges and carvans in large mobs like herds of cattle. At night, at the lake, when the hippies under the influence of 'ganja' play guitar and create mischief, the taxi drivers avoid them and do not visit the area at night. Whenever you go to have a boat ride in the Pokhra lake you see naked or half naked hippies making love. I decided to go by plane from Pokhra to Kathmandu. There is a ground on the hill station. Cattle come to graze. There is no boundary (wall) to the ground. There is also no police. There is a



નેપાળમાં હરે માર્ગોન અને અર્વાચીન બને સંસ્કૃતિ જોવા મળે છે: રસ્તા પર ચાલ સાથે ઘોડાગાડી મરસીડીઝ ટેક્સી પણ દોડતી હોય છે.

જતા એટલે પ્લેનમાં જવાનું જ નક્કી કર્યું.

ખટમંડુ માટે ઈન્ડિયન એરલાઈન્સનાં પ્લેન દિલ્હી, બનારસ, કલકત્તા અને પટ્ણાથી જાય છે. પટ્ણા-ખટમંડુનું અંતર ઓછું હોવાથી ટિકિટનો દર ઓછો છે. મોટા ભાડાના લોકો પટ્ણાથી જવાનું પસંદ કરતા હોવાથી ત્યાંથી જવા-આવવાનો ધસારો વધુ રહે છે અને પુછપરછ સવેલાઈથી મળતું નથી. દિલ્હીથી ખટમંડુના દર પટ્ણા કરતા સસ્તાભર ઋતુ જણે છે, પરંતુ દિલ્હીનું પ્લેન આમા, ખજુરાહો, બનારસ થઈને જતું હોવાથી એ જ ટિકિટમાં આ સ્થળોએ એકેક દિવસ ઉતરવું હોય તો ઉનરી શકાય છે. મુળમાં કૂં વાધિયાનો ઠોકરો એટલે આપણે તો એ રૂટ પસંદ કર્યો.

બનારસથી સસ્તભર ૪૦ મિનિટમાં ખટમંડુ પહોંચાય છે. વિમાનની બારીમાંથી નજર કરો તો ભારતના નકશામાં જેવી રીતે દેખાય તેવી જ રીતે પર્વતોની ડારમાળા અને જેની કુપરથી વિમાન નેપાળમાં દાખલ થાય એ અભડુને પણ નકશામાં જોવા વગર ખબર પડે. ખટમંડુનું ત્રીભુવન એરપોર્ટ ઈન્ટર નેશનલ એરપોર્ટ છે. ત્યાં ઈન્ડિયન એરલાઈન્સ, એર-ઈન્ડિયા ઉપરાંત ઘણાં પરદેશી વિમાનો રેગ્યુલરદેખાવી ઉતરાણ કરે છે પરંતુ કસ્ટમની વિધી જુઓ ત્યારે આપણને પરદેશીયાર લાગે કે ભારત આવવાથી તો ચડિયાતો છે. અમને ૧૬૫૮ ગણો કે અનારી પોતાની બેગ શોધવા માટે ટીપાટોવા રોક્યા પડ્યા. ખટમંડુમાં શું લાવો છે. અને શું લઈ જાઓ છે તે ગમ ભરાસે! એરપોર્ટ પર જ પુછપાછ વિમાત્રમાં ખટમંડુની બધી ઉોટેલો વિશે માહિતી પુરી પાડવામાં આવે છે. ઉોટલના દરો, જગ્યા છે કે નહીં અને રીઝર્વેશન કરવું હોય તો પણ કરી આપે છે.

એરપોર્ટની બહાર નીકળતા જ રંગબેરંગી ટેક્ષીઓ જોઈ. મોટાભાગની ટેક્ષીઓ જાપાનની ટોયોટા ગાડીઓ હોય છે. જેમાં ડ્રાઈવર ઉપરાંત પાંચ જણ બેસી શકે છે. પેટ્રોલનો ભાવ આપણા કરતાં ઓછાવત્તા ભમણે છે, ૩૪ રૂપિયે પાંચ લીટર. એટલે ટેક્ષીનો દર પણ ભમણો છે. નેપાળમાં પેટ્રોલ વિમાન દ્વારા લાવવું પડતું હોવાથી પેટ્રોલ મોંઘું પડે છે. વેરી ફ્રાન્સી મરસીડીસ ટેક્ષીઓ જોઈ. સુંદર સજ્જિત અને યુનિફોર્મવાળા ડ્રાઈવર, પરંતુ એકીને નીટર નહિ, આમ કેમ! અમારા ટેક્ષીવાળાએ સમજાવ્યું કે જેટલી ફ્રાન્સી મરસીડીસ લોકો એટલી નેપાળના રાજા દ્વારા ચલાવાતી ટેક્ષી કંપનીની છે. રાજા પણ ટેક્ષીવાળા! નેપાળના રાજાની 'હેની ટ્રાવેલ એજન્સી' અને વિમાન કંપની પણ છે! અમારો ટેક્ષીવાળો મેનેજમેન્ટ ગ્રેજ્યુએટ હતો અને વધુ અભ્યાસ માટે જર્મની જવાની વાતો કરતો હતો. એના કરતા મુજબ તો ઘણા નેપાળી મેનેજમેન્ટસ ટેક્ષી ચલાવતા હોય છે કારણ કે નોકરી ન મળે તો બીજો કોઈ ધંધો કરવા માટે નાણાની સગવડ હોતી નથી. એ.સી. સરસ

small room close to the ground, which the people call an airport. There are 20 such airports in Nepal. When the plane takes off from Kathmandu to Pokhra, a message is relayed to

the airport, 29 minutes before the plane lands.The officials remove the cattle from the ground. When the plane comes from Kathmandu with passengers, it also leaves with passengers from Pokhra. After the plane leaves, the cattle enter the airport ground (sarcastically it is called the airport). The cattle enjoy till the plane arrives the next day. (i.e. they enjoy for 24 hours). Do you know what type of planes land at the airport? Avro.

We came to Varanasi from Kathmandu by plane. Customs' formality is very strict here. First, those going abroad are checked, then those who have arrived (in this case us) are checked. Indians are strange. They wear vests over vest, socks over socks and sari over sari and thus cheat the customs' officials. When they are told to open the bag, they tell that the keys are lost. When finally, when all tricks fail, the husbands chide the ladies and the ladies chide the government while the customs' officials go on doing their work, without paying attention as if they are dumb and deaf. And those travellers that don't bring anything from Nepal, enjoy the memories of Nepal tastefully and leave the airport."

(Bij,Gujrati Monthly, July 1978, Bombay.)

Thus, it will now be clear that even in Hindu state of Nepal, cows are slaughtered in the temples. It is quite possible that cows are slaughtered in the neighboring states like Bhutan, Mianmar, or Tibet. We are yet to acquire documentary proof of the same.

THE SACRED SECRET :

The Hindi daily from Nagpur "Yug Dharma" carried an article by Jeevan Lal Chandak in its issue dated July 23, 1983. He wrote :

> "A non-violent satyagraha is going on around Deonar Slaughter House in Bombay since January 11, 1982 to press Vinobaji's demand for ban on slaughter of cows and oxen. Till date, nearly 75,000 people affiliated to all faiths have participated in the Satyagraha.
>
> Deonar's slaughterhouse is the biggest in Asia and the second biggest in the world. It can handle slaughter of 11000 animals everyday which include 1000 oxen, 1000 buffaloes, 100 pigs and 8000 sheeps and goats. India has government run slaughter houses at Calcutta, Bombay, Bhiwandi, Calicut and Delhi. During 1980-81 alone, 1,21,665 oxen were slaughtered in Deonar slaughter house. The export of hides, skin and beef has been a leading foreign exchange earner of India for the past several years. The following table presents the export figures for a few years :

EXPORT OF BEEF :

1973-74	2000 Tons
1975-76	5375 Tons
1976-77	11410 Tons
1977-78	23,400 Tons
1980-81	80,000 Tons
	Total 1,22,185 Tons

In 1965-66 we exported leather worth Rs. 27.2 crores while in 1979-80 the quantity rose to worth the amount of Rs. 425 crores. Thousands of cows and oxen are slaughtered illegally in Calcutta's Tingra Slaughter House and nearly

100 unauthorised slaughter houses around it. Lakhs of cows are driven to Calcutta from states like Punjab, Haryana and Uttar Pradesh where cow slaughter is banned. Initially they are administered injections for enhancing their milk producing capacity and their milk potential is fully exploited for about 8-10 months. Subsequently when their udders run dry, they are sold out to slaughterhouses. In 1979, the Kerala chief minister had informed that 14 lakh cows were slaughtered in that state during the year. Mr. B.K. Dasgupta, the chairman of the state Trading Corporation had noted that while India had the largest livestock in the world. It did not export beef commensurate to this large number of animals. This observation was made in an address to the Beef Exporters Association. He urged fresh impetus for beef exports. He disclosed plans for setting up new slaughter houses with facilities for scientific processing.

Vinobaji was extremely grieved to see the rapid erosion of the country's livestock population. He had instructed people to picket at Deonar slaughterhouses. Everyone who visited him during his final days was asked to go to Deonar. His last wish was to see that slaughter of cows or oxen was abolished in India."

WITH WHOM TO FIGHT :

This was all part of the article by Jeevan Lal Chandak. Now every Indian could see without any difficulty that the cow slaughter is not an issue between the Hindus and Muslims, rather it is bone of contention between the Government and the religious minded Hindu brethren. Whenever the issue erupts into public the state governments too join the fray. It will be meaningless to envolve Muslims in an issue that does not touch them. It has perhaps acted as the biggest constraint in finding a solution to the ticklish issue.

THE CLIPPINGS

Newspapers in our country, as elsewhere carry startling news items. Often the vital elements of information come hidden beneath simple words. But our superficial glances gloss over the facts. Since newspaper reading is my obsession and I could read Hindi, English, Urdu, Marathi and Gujarati newspapers, it is part of my daily routine to keep record of necessary facts. As per my record Hindu exporters of cow's beef exported 1,22,185 tons of beef between 1973 and 1980. But even these newspaper figures are not the actual ones. In reality the country exported seven lakh tons of cow's beef during this period. And it is necessary to know that this beef did not come from cadaver animals but was purely cow beef that came from invalid, unclaimed cows that roam our streets. These old cows are let out on the streets by owners who do not afford to feed them after they have outlived their milk giving age. They are gathered by the urchins for a pittance like Rs. 10 and are slaughtered and their beef is exported to the Gulf countries. They may be, of course earlier employing Muslim butcheres for their slaughter as no Muslim country would import non-halal beef, but it will not be a wonder that even Muslim butchers were not available for such large number of animals. So the exporters introduced machines for mass slaughter of these invalid cows in order to meet demand deadlines. And all these beef exporters were Hindus.

THE HALAL ILLUSION :

The beef exports from India to the Arab nations came to public light when Saudi Arabia banned the import of beef and ordered cancellation of current orders and clamped an embargo on deliveries from India on August 7, 1983. On August 8, 1983 several Hindu beef exporters rushed to the Arab clients accompanied with Deputy Commerce Minister of the Union Cabinet to

persuade them to withdraw the ban. They pleaded with them that they were only exporting 'halal' meat.

Saudi bans import of buffalo meat from India

NEW DELHI, Aug. 7 (UNI): — Saudi Arabia has imposed a ban on import of buffalo meat from India, the Lok Sabha was informed yesterday Deputy Commerce Minister P.A. Sangma said to persuade Saudi Arabian Government to lift the ban, an official delegation led by him visited Saudi Arabia to appriae the authorities of the measures taken by the Government to determine and maintain the quality of meat exports.

It had been proposed to tighten up the existing quality control measures and to consider introduction of compulsory pre-shipment quality control for the export of meat. To ensure quality of animals, it has been decided to establish quarantine centres for the quarantine and vaccination of animals for minimum period of 21 days prior to exports, he added.

ISLAMIC ETIQUETTES OF SLAUGHTER :

Everybody should convince himself that Muslims posses a divine scripture, the holy Quran and are further endowed with the living Sharia of his Prophet. They have a legal code with them which outlines all etiquettes of life. They have to follow these etiquettes in their food habits and even for slaughtering the animals. It specifies that the animal is halal (permitted); should have been acquired in lieu of money and should not be a stolen one; the one who slaughters is a Muslim; the animal should be made to lie facing the *Qibla;* should have been fed properly before slaughter; should utter *Bismillah* (I begin with the name of Allah) and *'Allah - o - Akbar'* (Allah is the greatest) before applying the sharp knife on the ventral side of the neck so as to drain out the entire blood within seconds. The complete draining out of blood is possible only if the body's contact with brain is not disconnected at the time of applying the knife initially. Since Islamic Sharia prescribes consumption of blood-free meat only by the Muslims, this cau-

tion must be observed. And the warm-blooded animals having fluid blood drain fast on being slaughtered this way.

There is all possibility that such etiquettes are not observed when the slaughters are orgainsed stealthily by the exporters. This is more so in states like Bihar, Uttar Pradesh, Maharashtra, which have imposed ban on cow slaughter. The Hindu exporters of beef gather the invalid, wandering cows from the streets. Amid all the hush-hush it is not conceivable for one to observe all these etiquettes of Islamic slaughter. Moreover these exporters indulge in doublespeak. While in India they console their co-religionists that it is only the meat of oxen and buffalo that they are exporting, they bend on their backs to convince their clients that it is cow-beef. For a Muslim it is very easy to know whether the meat he is consuming is from an animal that was slaughtered by a halal way or from a cadaver animal. They feel a vomitting sensation for non-halal meat. Though Araba may be weakening their faith in many ways but are now convinced that the imported beef from India is a mixed one, halal and haram, as well as from slaughtered and cadaver animals. So they clamped a ban on beef imports from India.

But one had only wished the ban would have been permanent as cows would have been secured or the satisfaction of Hindu brethren and Muslims would have been spared of allegation of killing the cows. But it was not to be so. Our government would not allow a ban on export of cow-beef in keeping with its hypocritical a powerful delegation headed by Deputy Commerce Minister P.A. Sangama to the Arab capitals to persuade them to resume cow-beef imports. It only raises the question as to the sincerity of the government with regard to ban on cow slaughter. Is our government sincere in its profession to stop cow slaughter? It is not hypocritical to maintain within the country that it is only buffaloe-beef that is being exported while in Arab countries we parade it as halal, fresh cow-beef.

FISCAL DEFICIT :

The India government cannot fool us any more. Lakhs of Indian expatriates living in the Arab countries would testify that what is being imported from India is only cow-beef. Arabs dislike beef of oxen or buffaloes. They do not even like the chicken. It is the cow beef which fetches the best price from Arab market. The chicken sell there at Rs. 10 a kilogram while buffalo beef is priced at Rs. 20 a kg. They need not import buffaloe-beef as they have sufficiently large number of buffalo-beef stock for agricultural purposes. Moreover buffaloe - beef is insipid and limp. The chicken is though cheap there but it also does not suit their taste as much as the cow-beef would.

It is not so with Arabs alone. Even in the US, the cow-beef is many times costlier than chicken or mutton. For example if chicken sells at Rs. 10 a kg. there the cow-beef would sell at Rs. 100 a kg.

I do not intend to offend anybody's sensibilities by revealing all these facts. But I fear Allah and feel that the unrest and concern among people on the question of cow slaughter is not shared by the government which apprehends economic bankruptcy if a total ban is imposed on cow slaughter. It is only deceiving the people in the name of ban on cow-slaughter. It is like a conspiracy. One instance could suffice in this regard.

IMPORT OF COW-FAT :

It was in Punjab that the cat came out of the bag some time ago when lakhs of tons of tallow (cow's fat) was unearthed. During cabinet discussions the cow's fat was termed as buffalo fat and in order to cover up exports, the story they spread among the people was that the buffalo-fat was being used as an ingredient in Vanaspati Ghee. The parliament gave the issue a decent burial in August 1983 in which speaker Balram Jhakhar passed a smartly worded resolution and the whole matter faded out of headlines. The commentary of Urdu weekly Nida-e-Millat is worth reading:

There are reports that vanaspati ghee is being manufactured from cow's fat in Punjab. Obviously Muslims have no ghee manufacturing plant or unit in Punjab. Nor do they have any license to import cow's fat. Those who hold the cow in reverence should now consider it a religious obligation to probe as to how many people have consumed this fat containing ghee which must be circulating in their blood. Moreover how long this has been continuing? How does one import this fat in India? It is also the governments duty to expose the culprits behind this sacrilegious trade. Had there been any iota of doubt of Muslim complicity in the affair, the religious people would have settled the entire score by their plunder and killings. None knows how many would have fallen its victims.

Time and again reports have suggested that even lard (pig fat) is used in preparation of items like mixture (chiwada). It is the government's duty to ensure that edible items are free from such ingredients which may offend people's religious sensibilities.

The traders, like the thieves and robbers have no religion. They are mainly motivated by the philosophy of profit. Profit from anywhere, by a means and anyhow, be it the flesh trade, by selling nations secrets and endangering national security or by harming the interests of one's own community. No conscience pricks. Nothing is above profit and nothing more sacrosanct than money. The question is who will find a remedy?

Nida-e-Millat
Lucknow,
July 3, 1983.

گائے کی چربی کی تجارت

پنجاب میں گائے کی چربی سے بناسپتی گھی بنانے کی اطلاع آئی ہے۔ ظاہر ہے مسلمانوں کا وہاں گھی کا کوئی کارخانہ نہیں ہے اور نہ ان کے پاس گائے کی چربی امپورٹ کرنے کا لائسنس ہے۔ گائے کے مذہبی تقدس کو عزیز رکھنے والوں کا دھارمک فرض ہے کہ وہ پتہ لگائیں کہ اب تک کتنے پلانٹوں میں گائے کی چربی جما کر ان کے خون کا جز بن چکی ہے اور کتنے لوگوں کا دھرم خطرے میں پڑ گیا ہے اور یہ سلسلہ کب سے جاری ہے۔ ہندوستان میں عیاشی سختیوں کے باوجود یہ چربی کیسے آتی ہے۔ بہرحال یہ حکومت کا فرض ہے کہ ایسے بزنسمین کو جو اسکینڈل میں مجرموں کو عبرتناک سزا دلائے۔ یہ مسئلہ اگر مسلمانوں سے متعلق ہوتا تو سارا ملک کی سالمیت سے پہلے ہی دھارمک لوگ سارے معاملہ کو بھلا چکے ہوتے اور پتہ نہیں کتنے لوگ لوٹ پھوٹ کا شکار ہو چکے ہوتے۔

وقتاً فوقتاً بعض علاقوں میں یہ خبریں بھی گشت کرتی ہیں کہ سور کی چربی بھی کھانے کی بعض چیزوں خصوصاً دال موٹ وغیرہ میں استعمال ہوتی ہے۔ حکومت کا فرض ہے کہ وہ پبلک کے جذبات کا لحاظ کرکے کھانے کی اشیا میں اس قسم کی ملاوٹ کی روک تھام کرے۔ پبلک کو بھی ان چیزوں کے استعمال میں احتیاط کی ضرورت ہے۔

جہاں تک تاجروں کا تعلق ہے چور اور ڈاکوؤں کی طرح ان کا کوئی مذہب نہیں ہوتا جس طرح لوگ جسم کی تجارت کرتے ہیں بلکہ ہر چیز کی تجارت کرتے ہیں اور ان کے سامنے صرف نفع ہوتا ہے خواہ وہ ملک کے راز بیچ کر ہو۔ اپنی کمیونٹی کو نقصان پہونچا کر ہو۔ اپنی ماں کی چھاتی کاٹ کر ہو۔ آگ لگا کر ہو نفع ہونا چاہیے۔ اس وقت ملک میں رشوت اور ہر قسم کی لوٹ کھسوٹ کے پیچھے صرف نفع کے غلبے کی کارفرمائی ہے۔ اوپر سے لیکر نیچے تک سب نے اس حقیقت کو تسلیم کر لیا ہے۔ اس لیے پیسہ کے نام کی کوئی چیز باقی نہیں رہ گئی سوال یہ ہے کہ اس کا مداوا کون کرے؟

اردو ہفتہ روزہ "نشانِ ملت"
صفحہ ۶ - ۳ر جولائی ۱۹۸۳ء

It is only a divine grace that Punjab has no Muslims. Otherwise the streets of the state would have been stained with the blood and fat of Muslims, thereby eliminating the need for coating them with coal-tar.

گھی میں گائے کی چربی

چند ہفتوں سے اخبارات میں یہ خبریں شائع ہو رہی ہیں کہ کچھ تاجروں نے غیر ممالک سے گائے کی چربی منگا کر اس کا گھی تیار کر کے مارکیٹ میں سپلائی کر دیا۔ اب پتہ چلا کہ، افسیں ایسی ہیں جنھوں نے ایسا کام کیا۔ برادران وطن اس مسئلہ میں اتنے حساس ہیں کہ اگر کہیں گائے کی کٹی دم دیکھ لیں تو بھڑک اٹھتے ہیں لیکن اتنا بڑا واقعہ پیش آ گیا کوئی مشتعل نہیں ہوا کوئی ایجی ٹیشن نہیں چلا کہیں فساد نہیں ہوا۔ جب کہ گائے کی چربی پتہ نہیں کتنے لوگوں کے خون میں دوڑ رہی ہوگی کتنوں کا دھرم بھرشٹ ہو گیا ہوگا اس چربی کے اثرات ہزاروں لاکھوں انسانوں کے رگ ریشے میں سرایت کر گئے ہوں گے اور پتہ نہیں کتنی عبادت گاہوں میں اس کا بھوجن کھلایا گیا ہوگا اتنا بڑا پاپ مسلمانوں نے نہیں ہندوؤں کے بڑے بڑے تاجروں نے کیا لیکن اللہ رے سناٹا آواز نہیں آئی۔

اگر اس واقعہ کا ذرا بھی تعلق مسلمانوں سے ہوتا تو قیامت آجاتی۔ پتہ نہیں کتنوں کے گھر پھونک دیے جاتے کتنے جیلوں کے اندر ہوتے پتہ نہیں وہ دھارمک لوگ کہاں ہیں جنھوں نے اس سنگین جرم کا کوئی نوٹس نہیں لیا۔

حکومت کو کم سے کم ایک وہائٹ پیپر شائع کرنا چاہیے کہ گائے کی چربی ملک میں کیسے آئی اور کس طرح ان کارخانہ داروں تک پہنچی۔ کون کون سے کارخانے اس میں ملوث ہیں اور کس کس برانڈ میں گائے کی چربی ملی پائی گئی کون افسران اس سازش میں شریک ہیں ان افسران کے خلاف کوئی کارروائی کیوں نہیں ہوئی۔

مسلمانوں کے لیے بھی یہ مسئلہ بہت اہم ہے کہ وہ ایسے گھی کو استعمال نہیں کر سکتے جس میں حرام چربی کی ملاوٹ ہو۔

اردو ہفتہ وار ندائے ملت ۲۸ اگست ۱۹۸۳ء۔

OIL FROM KOREA :

The whole issue was however covered up with a shrewd move of importing edible oils in eight tankers from South Korea. It was ostensibly to keep Hindu passions from getting worked up on the issue of cow fat. The government stated that the government was concerned with scarcity of vanaspati in the country which had led to the covert use of cow's fat in the ghee. Perhaps those who rule us think that intelligence is their monopoly. Eight tankers of edible oil may be just sufficient for four hours for the vast population of India. Clearly, the move was to divert the public attention from the cow and fat issue and extinguish the fires of religious passions.

But it is an open secret that use of cow's fat in edible items had been a permanent feature in Punjab and other states.

KINGSHIP OF THE SONS :

We are living in a democracy where nepotism rules the most and their only concern is profit, regardless of from where it comes. Our Hindu brethren should know that Vinobaji gave his life for the cause of cow protection. But the trade in cow's beef goes on unabated under the nose of the very government which has senior advisors like Kamalapati Tripathi who have been vociferously chanting the Vinobaji's refrain. This report from a Delhi based newspaper is worth reading in this context:

> New Delhi : Several trucks carrying cow's fat were seized in Punjab during last days. The fat was being used in manufacture of vanaspati ghee. Several persons were arrested in this connection. Yet the greedy millowners continue to use the fat. And they do this knowing fully well that this vanaspati could be used by their co-religionists. The Hindu organisations have sat content with a few demonstrations. The Government has declared the trade in cow's fat as illegal. It has clarified that it never permitted the trade in

cow's fat and those who imported it must have adopted illegitimate means.

The custom authorities are not willing to release the hundreds of cans of imported cow's fat that are lying at the Bombay docks. The Government has not clarified as to what to do with the already imported fat.

Concern has been expressed over the use of cow's fat in the Lok Sabha. Speaker Balram Jakhar has held this a sinister crime. He also named the users of the cow fat as Mittal and Jain. The consequences would have been unthinkable had the culprits been from any other community. He accursed the culprits of offending the sentiments of crores of people. Pandit Kamlapati Tripathi was seen trembling with anger in the Lok Sabha while speaking on the issue. He was seen gesturing at the ministers with folded hands and beseeching them not to take the people to the hell. The Lok Sabha was informed that all kinds of fat was being imported by the State Trading Corporation.

Dawat Biweekly, Delhi
August 9, 1983.

NEW IRRITANT FOR MUSLIMS :

The government has only complicated the issue by not providing adequate protection for cow. It was expected to take some solid steps in this direction. Even for Muslims there is now a new worry. They now look with suspicion at the vanaspati cans. They now think twice before making any purchases of the vanaspati. Individuals like me have decided to give up using the vanaspati altogether. I even appeal to Muslims to forgo use of vanaspati as it will be difficult to discern the legitimacy and illegitimacy of

گائے کی چربی سے لدے ہوئے کئی ٹرک پکڑے گئے

نئی دہلی ۔ پنجاب کے مختلف علاقوں میں گزشتہ آٹھ دنوں میں گائے کی چربی سے لد ہوئے کئی ٹرک پکڑے گئے ہیں ۔ گائے کی چربی کو بناسپتی گھی بنانے کے لئے استعمال کیا جا رہا ہے اور پنجاب میں کئی افراد کو گرفتار کر لیا گیا ہے لیکن اس کے باوجود منافع کے لالچی کاروبار دار گائے کی چربی استعمال کئے جا رہے ہیں ۔ اور وہ یہ جانتے ہوئے گائے کی چربی استعمال کر رہے ہیں کہ اس کو ان کے ہم مذہب بھی استعمال کر سکتے ہیں ۔ ہندو تنظیموں نے بھی گائے کی چربی استعمال کرنے والوں کے خلاف چند مظاہروں پر اکتفا کیا ہے ۔ حکومت نے چربی کی درآمد کو غیر قانونی قرار دیا ہے اور بتایا ہے کہ حکومت نے گائے کی چربی کی درآمد کی کبھی اجازت نہیں دی اور جن لوگوں نے گائے کی چربی درآمد کی ہے انھوں نے اس غیر قانونی طریقہ اختیار ہوگا ۔

بمبئی کی بندرگاہ پر سیکڑوں ٹن چربی پڑی ہوئی ہے اور مسلم حکام اس کو چھوڑنے کے لئے تیار نہیں ہیں حکومت نے یہ واضح نہیں کیا ہے کہ چربی جو درآمد کی جا چکی ہے اس کا کیا کیا جائے

لوک سبھا میں گائے کی چربی کے استعمال پر گہری تشویش ظاہر کی گئی ۔ اسپیکر مسٹر بلرام جھاکڑ نے کہا کہ گائے کی چربی سے بناسپتی گھی تیار کرنا اور ایک گھناؤنا جرم ہے ۔

مسٹر جھاکڑ نے کہا کہ گائے کی چربی استعمال کرنے والے قتل اور جین نکلے ۔ اگر کسی دوسرے فرقے سے تعلق رکھنے والا شخص یہ حرکت کرتا تو اس کے نتائج کا تصور کریں ۔ انہوں نے کہا بناسپتی گھی میں گائے کی چربی استعمال کرنے والوں نے کروڑوں افراد کے جذبات مجروح کر دیئے ہیں ۔ پنڈت کملاپتی ترپاٹھی کو بجٹ تے دوران غصے سے کانپتے ہوئے دیکھا گیا ۔ انہوں نے وزیر خزانہ کی طرف ہاتھ جوڑتے ہوئے کہا ترک میں نہ جا ڈنرک میں نہ نے جاؤ

لوک سبھا کو بتایا گیا کہ ہر قسم کی چربی کی درآمد اسٹیٹ ٹریڈنگ کارپوریشن کے تحت کی جاتی ہے ۔

سہ روزہ دعوت دہلی ۔
۹ اگست ۱۹۸۳ء

ingredients in such products. None knows where this will lead us to. If today they are using fats of cow and buffalo, tomorrow it may be the turn of dogs and cats. Perhaps they would not even feel qualms in using fat from human corpses.

It is also the duty of the Ulema to guide the Muslim Ummah in this matter and give their opinion on the advisability of consuming such food items. Perhaps they will find time to ponder over this issue.

THE LAST NAIL IN THE COFFIN :

The statement of Mr. Yogindra Makwana, Union Minister of State for agriculture drives the last nail into the coffin of the cow protection controversy. Mr. Makwana had pleaded inability of the Central Government to enact legislation banning cow slaughter in the country as it was a state subject and there was no scope for the centre to intervene. See the following editorial in Yug Dharama, Nagpur, dt. August 24, 1983.

> The plea by Mr. Yoginder Makwana, union minister of state for agriculture that the Centre cannot legislate any law prohibiting the slaughter of cows is incomprehensible for the intellectuals. In his opinion it is a state subject. When development projects are chalked out, it is complained that states are being discriminated.
>
> The Union Finance Minister argues that the grievance is not genuine as a specific project is executed within the jurisdiction of a particular state and that such complaints have a political objective.
>
> Cow is not merely an animal. It has inevitable links with the country's cultural and economic life. This fact does not need frequent repetition. It has a role ranging from nation's agriculture to the fields like health and economy. It is in this context that cow is regarded as

'Mother'. If central minister does not consider it a central subject, and leaves it to be sorted out by the states, it is something unacceptable.

The ruling party has a tendency to turn communal whenever the issue of cow acquires the public dimensions. The issue remains alive only because a few elements consider the cow only as a food item. It is a fact that the attention for the cow race is not commensurate with the concern it is looked at by the masses. The minister can declare in the parliament that cow-beef is not being exported, but, he cannot refute the general observation of people to the contrary.

One can only wonder that even though two most vociferous advocates of cow protection, the saintly Mahatama Gandhi and Vinobaji left this world, urging throughout for a positive approach, the administration has been unable to change its policy in this regard. The centre which guides legislation in the states, cannot enforce its writ over the state, this is rather bizarre. Such replies from a central minister offend the people's sensibilities and also damage the interests of the nation. To the contrary the animal husbandry department was expected to devote its attention to improvement of cow population of the country. But sorrowfully the cow is neglected even after 36 years of the independence. If somebody looks at it, it is merely an animal. How to bring about a change in this outlook is today's principal issue.

Yug Dharma, Nagpur.
August 24, 1983.

युगधर्म

सवाल गोहत्या बंदी का !

कृषि राज्यमंत्री योगेन्द्र मकवाना का यह कथन बुद्धिवादियों की समझ में नहीं आ सकता कि, गोहत्या पर प्रतिबंध के लिये केंद्र कानून नहीं बना सकता। उनकी राय में यह राज्यों का विषय है। देश के विकास की दृष्टि से जब योजनाएं बनती हैं तो शिकायत की जाती है कि राज्यों के प्रति उपेक्षा बरती जा रही है। देश की अर्थ व्यवस्था का संचालन करनेवाले केंद्रीय वित्तमंत्री बड़े ठाठ से जवाब देते हैं कि यह सवाल उठता ही नहीं क्योंकि कोई भी योजना प्रदेशों की परिधि में ही क्रियान्वित होती हैं। यह तो मात्र एक राजनीतिक नारा है।

गौ एक पशुमात्र नहीं-तो देश के सांस्कृतिक व आर्थिक जीवन से भी किस तरह जुडी हुई है, यह बारबार बताने का विषय नहीं। देश के कृषि जीवन से लेकर तो स्वास्थ्य एवं अर्थ विभागों तक इसका संबंध है। गौ को 'मां' इसी संदर्भ में कहा जाता है। यह बताने की आवश्यकता नहीं। ऐसे विषय पर केंद्रीय मंत्री यह कहें कि यह केंद्र से संबंधित नहीं है, राज्यों का विषय है, तो इसे कैसे स्वीकार किया जाय ?

असल में सत्तारुढ दल की दृष्टि गौ का विषय आने पर कुछ साम्प्रदायिक बन जाती है। गौ को मात्र खाद्य के रूप में ही देखने की कुछ तत्वों की नजर के कारण, यह सारी समस्या कायम बनी हुई। है इसी कारण गोवंश की समृद्धि पर भी जितना अपेक्षित है, उतना ध्यान नहीं दिया जाता। यह एक सत्य है। गोमांस का निर्यात नहीं होता, यह मंत्री संसद में बता सकते हैं किंतु जो लोगों के अनुभव है, उन्हे कैसे झुठलाया जाय ?

आश्चर्य इसी बात का है कि, महात्मा गांधी और संत विनोबा समान संत पुरुष भी गौ का यह महत्व प्रतिपादित करते हुए परलोक सिधार गए, परंतु शासन की रीतिनीति में कोई परिवर्तन नहीं आया। जिस केंद्र शासन के निर्देशों पर राज्यों में भी कानून बनते हैं, वह प्रदेशों से, कडाई के साथ यह नहीं कह सकती, इसे कौन मानेगा ? केंद्रीय मंत्री के ऐसे उत्तर जनता की भावनाओं को चोट तो पहुंचते ही हैं, साथ ही देश का भी भारी नुकसान करते हैं। अपेक्षा तो यह है कि देश का कृषि एवं पशु संवर्धन का विभाग इस विषय पर गंभीरता से विचार कर, व्यापक योजना प्रस्तुत करता-परंतु खेद है कि स्वाधीनता के छत्तीस वर्ष बाद भी गौ आज भी उपेक्षित पडी हुई है। उसकी ओर देखने की नजर मात्र, पशु की रह गई। इस स्थिति में परिवर्तन कैसे लाया जा सकता है, यही आज की मूल समस्या है।

It should remind us of the story of the Prophet Yusuf, peace be upon him :

> And one of her household saw (this) and bore witness, (thus):
>
> "If it be that his shirt is rent from the front, then is her tale true, and he is a lier.
>
> But if it be that his shirt is torn from the back, then is she the lier, and he is telling the truth!"
>
> (Holy Qur'an : Yusuf 26 - 27)

Similarly, if one is unable to see reason, he may approach those who can see and ask as to whose shirt is torn and from which side. And obviously they will discover that even the Muslim shirt is torn from behind which must be handiwork of other. Muslims have always avoided cows and beef, but unfortunately it is always the "crime" that is foisted on them. If this simple fact defies the comprehension of knowledgeable people, it is really a matter of great sorrow.

THE CHASING COW :

The reality is that it is the cow which has been made to chase the Muslims, not the vice versa. The cow has been exploited by the very people who deem it sacrosanct, worship it and publicly profess to protect it. The Muslims have been held guilty without their real involvement. I would therefore request all the readers of this booklet to go through the 12th chapter of the holy Quran i.e., Surah Yusuf together with translation which graphically applies to Muslims.

If this dispute is taken to any court where justice is available, it will not be difficult to prove that Muslims are not responsible or a party in the entire discord between cow worshippers and the commercial exploiters of the cow.

TWO CLIPPINGS :

Even as this article was nearing completion I have received two fresh reports. One of the reports appeared in Nagpur daily 'The Hitvada' which informs that the government has initiated legal proceedings against 'Jain Shudh Vanaspati Limited Delhi' in connection with use of beef tallow. The case has been entrusted to the CBI for further investigation.

CBI asked to probe import of beef tallow

NEW DELHI, Aug. 25 (UNI):—The Central Bureau of Investigation (CBI) has been asked to probe the imports of beef tallow by a Ghaziabad Firm, owned by Messers Jain Shudh Vanaspati Limited, Delhi.

Disclosing this in the Lok Sabha today, Commerce Minister V.P. Singh said customs authorities had been directed not to release beef tallow stocks that were lying at Bombay and Calcutta ports.

Mr. Singh was replying to a short notice question on imports of beef tallow by the Ghaziabad firm tabled by Mr. Krishna Chandra Pandey (Cong-I) and Dr. Vasant Kumar Pandit (BJP).

Mr. Singh said no import licence had been issued to Messrs Jain Shudh Vanaspati Limited specifically for the import of beef, buffalo or pig tallow.

He said the Prevention of Food Adulteration Act and the vegetable oil products control order did not permit the use of tallow in Vanaspati.

Amid shouts of 'shame shame' from the treasury benches, Mr. Singh said import of beef tallow became possible from April 1978 during the Janata Party Regime. Had the Janata Party Government taken precautions to remove this item from the OGS List, the present situation could have been avoided.

Import of all tallow was chanalised through STC in June 1981.

Mr. Singh told Mr. Pandey that the firm had indulged in unauthorised imports of 12,800 tonnes of soyabean oil even though it was an item chanalised through STC. The customs had instituted a case in this connection.

He told Dr. Pandit that he had no information regarding the establishment of captive units by Vanaspati manufacturing units for making soap.

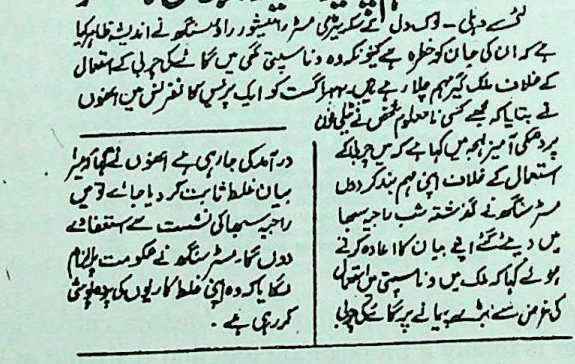
Dr. Karan Singh (IND) wanted the present stocks of illegally imported been tallow to be seized and destroyed.

THE HIT VADA 26th AUGUST-83

The report is a clear indication that Muslim culpability in cow slaughter is totally a propaganda tool and it should at least be discontinued now. Another report throws light on as to how a

protector of cow is being harassed by those who kill cows for their trade interests. You can yourself decide whether Muslims are anywhere involved in the whole affair. Here is the translation of the report:

> New Delhi : Lok Dal secretary Mr. Rameshwar Singh has drawn the attention of the government towards threats to his life as he has been conducting a countrywide campaign against mixing of beef tallow in vanaspati ghee. In a press conference on August 22, he said that an unidentified caller threatened him of dire consequences if he did not stop his campaign on tallow in vanaspati issue. Mr. Singh reiterated that large quantities of tallow was being imported into the country for use in the vanaspati. He has given a statement to this effect in Rajya Sabha. He said he would resign from his Rajya Sabha seat, if he was proved wrong. He accused the government of covering up its guilt.
>
> Daily Dawat, Delhi
> August 25, 1983.



چربی کے خلاف مہم چلانیوالے لیڈر کو جان کا خطرہ

نئی دہلی۔ لوک دل کے سکریٹری مسٹر رامیشور راؤ سنگھ نے اندیشہ ظاہر کیا ہے کہ ان کی جان کو خطرہ ہے کیونکہ وہ وناسپتی گھی میں گائے کی چربی کے استعمال کے خلاف ملک گیر مہم چلا رہے ہیں۔ بہراگست کو ایک پریس کانفرنس میں انھوں نے بتایا کہ مجھے کسی نامعلوم شخص نے ٹیلی فون پر دھمکی آمیز لہجہ میں کہا ہے کہ میں چربی کے استعمال کے خلاف اپنی مہم بند کر دوں مسٹر سنگھ نے گذشتہ شب راجیہ سبھا میں دیئے گئے اپنے بیان کا اعادہ کرتے ہوئے کہا کہ ملک میں وناسپتی میں استعمال کی غرض سے بڑے پیمانے پر گائے کی چربی درآمد کی جارہی ہے انھوں نے کہا کہ میرا بیان غلط ثابت کر دیا جائے تو میں راجیہ سبھا کی نشست سے استعفا دے دوں گا۔ مسٹر سنگھ نے حکومت پر الزام لگایا کہ وہ اپنی غلط کاریوں کی پردہ پوشی کر رہی ہے۔

صفحہ ۲ سہ روزہ دعوت دہلی۔ ۲۵ اگست ۱۹۸۳ء

QURANIC COMMANDMENTS TO MUSLIMS

The issues highlighted in this article, make certain obligations with Muslims. As a Hadith says: "The truth is bitter". According to another Hadith, "The wisdom is the lost asset of a Muslim. He acquires it wherever it is available." Perhaps the claim of a believer on wisdom is a little more than others.

We have highlighted a few facts about the cow slaughter which need contemplation by Muslims. They can seek aid of the four specific Quranic verses even while contemplating on these facts. Thus, it is hoped that they will prove themselves to be the 'Khaire Ummah' (best of the peoples) and a group that is only concerned about the welfare of the people and the one who bear a divine scripture with them.

The Muslims did not have a good image with the fellow countryment for about 50 years prior to independence. Nor did it improve after the independence. It will not be accurate to say that Muslims alone were responsible for this. Nor will it be proper to say that it is the non-Muslim brethren who harbour some misunderstanding. The exact reason lies somewhere in between the two. There whould be no harm in admitting this. Allah Says:

> Those who fear God, when a thought of evil
> Satan assaults them, bring God to remembrance
> when lo. They see (aright). (Araf:201)

This Quranic verse warns the believers against the Satan's temptations in the valley of this worldly life innocence on account of cow in India. Any court where justice is available, this could be proved.

The verse should cause alarm for all Muslims, for it warns them of the Satan's trappings set up in all the valleys of this life where we have to pass through an examination. Every turn in life

poses new problems and issues. In certain issues the Muslims may be guilty. But the Satan would deploy all the guile at his disposal in such a way that the disbelievers hearts will only accept him as the culprit.

I therefore would like to tell my coreligionists that they should not get emotionally involved into the slaughter movement. They should rather study the situation and be firm and appeal the sympathetic quarters among the Hindu brethren that nothing will be gained by holding Muslims responsible for the cow slaughter. They should rather search for the real culprits and find new directions for the preparation of atmosphere.

Pointless discussions and purposeless repetition of the debate on this aspect should be avoided. The issue erupts in public once or twice a year. The serious sections and scholars among Muslims should keenly observe the situation and should not let the matter afall into the hands of non-serious and fiery natured youth. In order to restore normalcy of moods and situation, need to maintain a distance from the issue. If the cow-beef is being consumed by 300 million people of India why alone Muslims be accused or punished for the "crime".

The Quran comnands a Muslim to come out of the tense and nettlesome (difficult) situations by uttering the righteous words:

> "Say to my servants that they should only say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy." (Beni Israel:53)

> And if (at any time) an incitement to discord is made to thee by the evil one, seek refuge in God. He is the one who hears and knows all things. (Ha Meem Sajada-36)

Every level of leadership of Muslims should now realise that a Muslim is basically a messenger and has to convey the message of Islam. The task of conveying the message presupposes a conductive and congenial atmosphere. When eyes of the people get befogged, the immorality assumes the proportions of epidemic and symptomises health and the governments employ all the weapons – right and wrong – for rectifying their economic mistakes. On such occasions whipping of sentiments of sloganeering campaign or clamouring of rights will not be useful for a message-bearing Ummah. In such circumstances we should utilise the deep insight, seek Allah's refuge and should contribute to maintaining the atmosphere of tolerance. This will render all temptations and lures of Satan futile.

Just cast a glance on the scenario in the country being kicked up in the name of cow slaughter. India has over 40 crores of people who derive economic benefits from cow. The Government machinery helps them in cow slaughter and exports of its beef, while the number of Muslims who consume beef are not more than a few lakhs, that too only the beef of the slaughtered cows. Wisdom does not demand that these few lakh Muslims should involve themselves in the controversy and disputes with those who hold the cow in reverence and religious esteem.

Certainly the wisdom should dissuade us from any confrontion on this issue. Not alone confrontation, when the affairs get out of hand, they evoke bloodier reprisals in the form of massacres, rape, destruction of farms, shops and factories. And the brunt of all this will fall upon Muslims while those communities who consume beef make a long list. So, why take the blame on Muslims alone.

The Muslims of India should remind themselves of the following Quranic Verses :

" Nor can goodness and evil be equal. Repel
(evil) with what is better. Then will he between

whom and thee was hatred become as it were thy friend and intimate and no one will be granted such goodness except those who exercise patience and self-restraint; none but persons of the greatest good fortune."

(Ha Meem Sajada 34-35)

The verse is full of meaning. The Muslim leadership has been accustomed to fiery statements and inflammatory speeches since 1930. This perhaps stems from the bewildering array of issues and problems the Ummah faces. But these bitter statements leave their imprint on the sands of times and cause even more problems. The Muslims disperse after hearing the sentimental speeches of their leaders. The euphoric mood vanishes by midnight and the dawn engages them in daily chores. But they would have provoked the communal and chauvinist forces which plan out strategies and gradually implement their destructive programmes against them.

While Muslims and their leaders sleep after their provocative speeches, they awaken the communal wolves who have tasted the Muslim blood many a time.

APPEAL BY MAULANA ALI MIYAN :

In this connection Maulana Abul Hasan Ali Nadwi, a philosopher of Islam had appealed to such Muslim leaders in his speech at Nadwatul Ulema Lucknow, in 1977. The speech needs attention of one and all among the Muslims :

"For Allah's sake, please give us 10 years and allow us to work silently and patiently. We allowed you opportunity for so long. Now you keep quiet. Engage yourself in constructive work and restrain your tongue. Let us all adopt polite tones, sympathy, and arguments backed with logic and reason and deep contemplation on problems and issues. All these characteristics confirm to the style of the Prophet and the approach of Holy Quran."

This appeal by the sage and wiseman of the age constitutes a mercy appeal for those 50 and odd Muslim leaders who stand before the microphones. The inflammatory speeches and fiery approach could be dispensed with. For Allah's sake adopt cool-headed approach and argue in style that is laced with wisdom. Several of the riddles we face today could easily be passed over to other heads.

I had several occasions to hear such "Qaide Millat" who vowed to raise Qutb Minars of skulls, in his speeches. The speaker left for the city of Qutb Minar the next day as he belonged to that city. But the city where he spoke was scattered with skulls of men, women and children in such numbers that would be enough to erect several Qutb Minars. He had only pleased 'Iblis', the great Satan who was expressing gratitude to the Muslim leader for helping them immeasurably.

My heart fills with agony at this attitude of the community leaders. But I can only draw their attention towards what the Quran commands us when it says that the evils should be removed by virtues. Muslims could avoid a lot of bad blood if they recognise the place and position assigned to them by Islam and discard policy of confrontation. Rather we should attempt at softening the opponents and critics by using the tools used by the Prophet in his dawah.

For example in an issue like cow slaughter, the Muslims adopted a very reasonable attitude of maintaining distance from it in the postpartition era. Allah helped us by turning the issue against a commercial lobby which was promoting the trade and reaping huge profits. Unfortunately the control of the means of publicity and propaganda rests with such people who would like to put all the blame for cow slaughter on Muslims alone. But now the real culprits are appearing before the people with their nefarious crimes. Now those who blamed Muslims are sometimes even apologetic at the exposure of the anti-cow activities of their own coreligionists. Justice prevails and we see this happening

around us. People are realising that the perpetrators of atrocities against cow are not the ones who were posed as such. It is therefore my fervent appeal that Muslims should keep themselves aloof from this issue. Demands and memoranda do not serve any useful purpose.

AN APPEAL TO HINDU BRETHREN :

Now that the real profile of beneficiaries of the cow-beef traders, leather and beef exporters, shoe makers from cow hides, foreign exchange earners, beef eaters and caterers has become so evident, those Hindu brethren who are sentimentally attached to the cow should shed their anger against Muslims on this score. Muslim share, in the entire commercial stakes in cow is negligible. I know my Hindu brethren very intimately. The followers of religion who deem it a virtue to feed milk to snakes, cannot be instigated on slaying Muslims on the issue of cow. But the historical animosities, misunderstandings, provocations provided by leaders, has given rise to an atmosphere that often endangers the Muslim life, property and honour. It appears we are standing on a volcanic summit and the communal lava is boiling within, ready to overtake us any moment.

Indian Muslims are the sons of Indian soil. They return to the same soil on death. Their dignity is India's dignity. Their progress is India's progress. Their annihilation is annihilation of their own motherland. Who will deny all this? But when misunderstandings prevail, political charlatons occupy the stage, newspapers publicise rumours, any small incident can cause loss of thousands of lives.

A MACABRE INCIDENT :

This reminds me of a macabre incident. Once I was returning to Nagpur from Allahabad by train. We had to disembark at a big railway junction when the train engine failed. Though, it was an important railway station, it was located by a small town outside. Since the next train to our destination was not to come

immediately. I came out of the station by using the footbridge and wanted to take a light refreshment in nearby hotels. But soon my eyes were attracted towards the caracass of a cow lying in a pool of clotted blood. Its bones were badly smashed. The sight of dead cow shocked me and I began to apprehend trouble. Mischief makers by attributing the cow's killing to Muslims may goon rampage. My worries were proved right as within a shortwhile the town went agog with rumours of Muslims having killed the cow. A crowd of nearly 50 persons gathered outside the station and started sloganeering and abusing Muslims. Soon it turned into a riotous mob which was attacking carts, shops and people. I wanted to come back to the station's safety and leave the place as soon as possible by any train. But by then a lot of people who know me, had gathered around me and it was not possible to move away from them. I then made a close examination of the caracass. It was not a cow. It was an ox. We stood benumbed at the turn of the events around and were unable to plan the next move. But meanwhile, a few coolies surged through the crowd and loudly requested the people not to believe the rumours. They said the ox had been killed during shunting of a goods train that morning and they had merely pulled away the caracass from the track to the bridge side. This had a salutary effect over the crowd and things quietened by Allah's mercy. We too gathered courage and instantaneously arranged an address to the people. Yet the things did not seem fully settled in the town and there were undercurrents of tension. I left the town as soon as I got the next train. Later we learnt that riots spread out to other villages the same night and mayhem continued for sometime.

THE DAY OF JUDGEMENT :

All this is unbecoming of India. The rioters, the rowdies, the attackers may go unpunished in this world. But they cannot escape culpability in the hereafter, from the divine court. There, nobody will be spared. All widows and children will get their compensation. The divine justice will take into account for everything.

I have deep fiath in my Hindu brethren and expect that they too share my grief and believe that they too do not approve any kind of tyranny and excess. Yet an accident recurs in this country continually. No rhyme or reason can explain its recurrence. Such incidents or accidents do not bring any glory to this country nor enhance its stature.

I appeal to my peace loving Hindu brethren to provide protection to the innocent Muslims whenever their security is threatened. I appeal to them in the name of Ishwar, in the name of Dharma, mercy and humanity or whatever could satisfy them. They must stand up to prevent injustice. The leaves of holy Hindu scriptures bear testimony that sin is pardoned by Ishwar (God) but He does not grant pardon for the oppression. They also stand witness to the fact that the governments are spared of doom if they commit sins. Reprieve and opportunity to repent are granted to human beings. But the governments which suppress or allow or abet suppression cannot escape unpunished at the hands of God.

गाय

रब का शुक्र अदा कर भाई
जिसने हमारी गाय बनाई ।
क्याही ग़रीब और कैसी प्यारी
सुब्ह हुई जंगल को सिधारी ।
दाना-दुन्का भूसी चोकर
खालेती है सब खुश होकर
पानी पीकर चारा चर के
शाम को आई अपने घर पर
कल जो घास चरी थी बन
दूध बनी वह उसके थन में
दूध दही और मट्ठा मक्खन
दे न ख़ुदा तो किसके बसका ।

'मौलवी मुहम्मद इस्माईल मेरठी'

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